THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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FUTURE PUNISHMENT.

BY ELDER JOHN H. KELSON.

THE subject of future punishment must, from its solemn nature, be of the greatest importance to every individual. It is difficult to conceive anything of more absorbing interest. The theme affects each person, and its sphere of influence embraces every deed done in the body.

That a day of final audit and reckoning must come is according to Scripture, to reason and to justice. The intercourse of men, and their dependence upon and relationship to each other, make such examination and settlement necessary and proper. The inexplicable mysteries which have always shrouded human affairs must be uncovered and explained. The secret acts of each individual, and his conduct towards his fellows, will be investigated and made known. Moreover, the true character of the Deity and His righteous dealings with His creatures, could not be discovered and vindicated without a minute and full exposure of mundane affairs.

Had the translators of the Scriptures been inspired men of God, they would have transmitted to us the words of Jesus and the doctrines of holy writers in a clearer and purer light; but as their chief qualifications for this important work were their acquaintance with Hebrew and Greek, it is not a matter of great wonder that their version of this rather abstruse doctrine should be dark, and their language vague and enigmatical.

Correct information concerning divine government, and especially concerning those laws which relate to eternal rewards and penalties, is certain to move and persuade men more powerfully than false dogmas. Truth is congenial to the human mind. Clearness draws attention, and certainty commands interest and provokes action. Human beings will always be in earnest attendance upon matters which they are certain will affect them vitally.

Error always wears dishonest features, and does not command the genuine respect of men. First doubt, then indifference, and last contempt, are the ill-favored offspring of false

doctrines. The gross infidelity of the Christian world is due, more than to anything else, to the monstrous blunders made about the future punishment of sinners.

The Rev. Samuel Smith, in his "Last Great Assize," says: "Nor is this all, to die and go to hell alone, for they shall be in the sea of miseries, and in an ocean of calamities, fire continually flaming about them, and yet they are not consumed; rage and madness and wrathful indignation shall be within them, having the worm of conscience (which never dies) continually tormenting them. They see nothing about them but brimstone and hot burning coals; they shall be always in flames, but never consumed; their meat shall be griping hunger, and their drink lakes of fire and brimstone, and their pleasure, howling and roaring of foul deformed spirits accompanied with devils."

Hear also another divine, the Rev. John Hayward: "Alas, woe to me, wretch that I am! What shall I do in that day, that great and terrible day—that day of fury and of fear, when an universal flood of fire shall overspread the whole world. When not only thy actions, but thy surcease from action; not only thy words, but also thy silence, and as well the vacancy of thy mind as thy least and lightest thoughts shall be severely examined, it being sufficient to condemn thee that thou livedst. Ah wretch! what a mountainous heap of sins will be laid to thy charge which now thou dost not remember nor regard. How many of thy actions which now thou judgest to be good and harmless, will upon the touch at this trial be found most dreadful, most heinous, and most horrible sins. Above, an angry judge condemning me; beneath, hell open, and the boiling furnace ready to devour me; before, the devils with bitter scoffs and upbraidings haling me behind; the Saints and my nearest friends and relations not only forsaking me, but rejoicing and praising God for His justice in my damnation; within my conscience tearing me; without, the powers of heaven shaken and dissolved; the elements shivered to pieces; the whole world flaming, and all damned souls crying and cursing around about me. Alas wretch! what shall I do? become now an humble suppliant in the lowest degree both of sorrow and shame; prostrate thyself before His presence with the same confusion of face, as a wife that hath committed adultery would present herself to her injured husband; pour out thy tears at His feet, make an abject countenance and gesture; let thy words be seasoned with sighs and bathed in tears."

Such wild and loose ravings as these dishonor the Creator and bring contempt upon the Christian religion. Everything is extravagant in imagery and prodigal in coloring. Such glaring inconsistency would not be tolerated outside of Christian theology.

Earthly tribunals of justice, of all other august gatherings, are sacred to the dominance of order and decorum. The judge is grave, and, perhaps, severe; but to be angry is beneath his dignity. There must be silence in the judgment hall, no interruption can be permitted; even a whisper or noticeable gesture is indecorous. But in comparison with this dignified earthly tribunal, Mr. Hayward's judgment bar of God is a riotous, blood-thirsty mob. Such savagery cannot be met with in all the annals of ruffianism. The Lord, as pictured in His judgment of the sinner, is a most changeable Being, more vacillating than man. Before death He is full of compassion and forgiveness; but as soon as the sinner dies, the Savior becomes his implacable foe. A judge, considered simply as a public arbitrator, has no concern with the consequences of his decisions — his business is to administer laws as he finds them. But the Almighty is father of all mankind, and joins with His judgeship the kind solicitude of a parent; hence the attributes of mercy and pardon, and He is Father of the dead as well as of the living. A certain latitude of discretion is given even to earthly judges, but the general tenor of the law goes on and performs its solemn duty. Yet the law must be distinguished from the judge, and the responsibility of the officer from the authority and peculiar rights of the father. Storms will beat and

nipping frosts will punish, but the kind shepherd will protect the sheep and the tender lambs. This brightening feature of the paternal character of the Great Judge, throws a still deeper shade of blame on the merciless dogmas of popular theology. The Christian hell is so horrid and cruel, and the terms of evading its penalties so easy, that in the alternative alone a monster fraud is exposed.

Said the Rev. Mr. Samson, in a sermon at Newbury lately: "Although the terrors of the lost are so dreadful, and the joys of heaven so exquisite, the choice between them can be effected by an effort of the will and in a moment of time."

Man has no right, and should certainly have no disposition, to anticipate the decisions of competent tribunals. To officiously paint the horrors of hell, and consign the sinner to unutterable torments before he is brought to trial, is presumptuous.

In order to discuss the subject of future punishment more fully, I will consider it under the following topics: 1st. The nature of the laws of divine punishment. 2nd. The Scriptural hell. 3rd. The day of judgment.

First, the nature of the laws of divine punishment. Law is that power which decides concerning conduct, distinguishes its qualities and determines its value. The intrinsic value of laws is to be estimated by the dignity of the subjects to which they relate. The strength or force of law depends upon the potency of its source. These properties of law constitute what is called its authority. The nature and character of laws will be the same as the nature and character of their source. Without the accompaniment of adequate authority, laws will be destitute of effect. The judge must have the power not only to condemn, but also to execute the sentence. He must have absolute power over his prisoners. He must be able to follow them into all places and to reach them through all circumstances. Such power and authority as is here attributed can be possessed by the Almighty alone. It is He who is judge of the whole earth; it is He alone who can reach man in all conditions and states; therefore it is the laws of God by which man will be judged.

It is well for man that the Almighty is his judge, and not his fellow man. "Man's inhumanity to man" is proverbial. In communities, wrong-doing is answered by revengeful retribution. In civil polity, punishments usually have the appearance of antagonistic enmity. Transgressors regard both law and judge as enemies. This perverted and degraded conception of the proper attitude of lawful authority against wrong-doing has permeated all classes, and warped the minds of all men, priest and layman, concerning the righteous judgments of the Almighty. They regard Him as one of themselves, and attribute to His decisions the inconsistences and extravagant injustice which belong only to human perverted imaginations. The laws of God partake of His divine character and attributes. His laws are His will and His power, hence His laws are the same as His attributes.

God is eternal, therefore His laws are eternal. He is endless and everlasting, so are His laws and His works. God's laws are eternal, everlasting and endless, whether they relate to salvation or damnation, to creation or to dissolution, to life or to death. Those whom God saves, He saves by His eternal law of salvation; those whom He condemns are punished by the endless law of punishment. By these laws the earth was made, and by them the earth will be burned and the elements melt with fervent heat. The title and nature of the law must be distinguished from its operations, as the stream must be distinguished from the vessels which it carries along. The name of the law has nothing to do with either the kind of punishment or the term of its duration. In temporal courts convicts are punished by criminal law, some by fine, some by imprisonment, others by corporal torture, and still others by banishment and exile, and yet it is the same criminal law under which all these penalties are executed and their terms determined. So with God's eternal and endless law of punishment: transgressors are punished in the flesh and in the spirit, before

death and after, by fire, by water, by famine and by pestilence, by the torments of fear and the agony of remorse and despair, by devils and by wicked men, on earth and in hell, in time and in eternity. But all these various penalties have their degrees of severity and their periods of duration, their beginnings and their endings. The wisdom and justice of God will cause His sentence to be executed in the most honorable manner. It was the penalty of the eternal law of punishment, or the law of endless punishment, which was poured out upon the devoted head of the Savior when it "pleased the Father to bruise him, and to make his soul an offering for sin." But the agony, though infinite in comparison to what mortal man could suffer, was limited as to its period of duration. So far as Jesus' personal sufferings were concerned, everlasting punishment was at an end when He cried, "It is finished."

Dr. Isaac Watts says: "There is a sort of infinite evil in sin. But because the nature of a creature cannot suffer infinite punishment in the intenseness of the pain, therefore he must bear it to an infinite duration." But if sin be counted infinite evil, then all sins are equal, for there can be no degrees in that which is infinite. And according to this unjust and cruel doctrine, a person who simply neglected to pray or to attend divine worship, would be equally deserving of the eternal punishments of hell as the traitor or the shedder of innocent blood.

"The strength of sin is the law," and the responsibility of man towards the law lies in his relationship to the law-giver. Man is in duty bound to obey the Creator. He is the author of his being, his life, his succor, his dependence. The Almighty is to man everything which is implied in the term father. This is the fountain of all lawful authority, the foundation and beginning of all family and social ties. This is, in truth, the only authority which God recognized or revealed to man as meeting His approval and blessing. It is the authority by which He, Himself, acts, and it was the only authority known among men until Nimrod, the first usurper, broke through the ancient lines of patriarchal government, and introduced a strong and antagonistic despotic rule. Right here is the law of human responsibility. Parental rule is the order of heaven. Our heavenly Father has the first claim upon our loyalty and filial obedience. He has the right to give whatsoever laws He pleases for the government of His family. And when the Father gives a law for the rule of His house, which of His sons can revoke, change, or veto it?

Order and law are visible in the constitution of the minutest insect, as well as in the grand movements of the starry heavens. Human laws, at best, are only imperfect transcripts of the divine, as man's best efforts in governments are but feeble imitations of God's perfect rule.

The closest scrutiny of God's conduct towards His creatures has never discovered anything unjust or lacking in goodness and dignity; nothing that has had the character of vindictive punishment. All the operations of nature's forces which seem to indicate revengeful retribution have, on a closer view, the opposite character. Were the destructive powers of nature invariably disastrous to man; did the earthquake never yawn but to devour human life; did the lightning never strike only where a victim stood; did the tempest never sweep the seas but to engulf the laboring bark; then these awful visitations may, with some show of reason, be considered as commissioned agents of divine displeasure. But as these destructive forces spend their fury oftenest upon empty space or the barren wilderness, they might well be regarded as blind or innoxious elements, and that their occasional mischiefs are accidental rather than intended ills. The correctness of this view is strengthened by the fact that most of these apparently dangerous enemies are friendly allies to our health, and come to our aid and relief. What else is our atmosphere but the mammoth cesspool of the world's effluvia and filthiness, into which is poured ceaselessly volumes of fetid poison and gaseous death? Should we count it a misfortune if the earthquake kindly hides a

festering spot, or be terrified when the whirlwind shatters and dissipates these enemies of our health and life?

Nor can we reckon as special judgments of God the thousand ills and sorrowful vicissitudes experienced by everyone in this mortal life, for they fall upon both the just and the unjust. It is not in this sphere of promiscuity and looseness of government that we must seek for the laws of divine punishment. There are many things accounted as evils which are common to humanity. They were incurred by the fall, and cannot be shirked by any line of conduct, nor immunity be purchased by any moral excellence. Such are the common pains and sorrows of the flesh; the malice and assaults of spiritual foes, the horrors of dissolution and the gloom of the grave. These, and kindred ills, are correctly classed as woeful evils, as bitter experiences. But those who count these experiences as God's punishments are ignorant of divine government; they are rather the conditions which belong to the plan of progress; they are the throes of parturition, and will, under wise management, conduct to the joys of new and enlarged life.

All primitive laws which do not have as their main object expiation and reformation, are barbarous and revengeful, and it would be the wickedest blasphemy to make the Almighty the author of laws that would work injustice or cruelty upon any of His creatures.

According to the Apostle's figure of the grain which dies when committed to the earth, even death itself is but the passage into a higher life. The symbol of life springing from death, beautifully illustrates how happiness and joy may issue from humiliation and suffering. This principle of experimental and necessary suffering must be recognized and distinguished from condign punishment. It is a vital law of eternal progress which the Savior Himself submitted to.

A kernel of wheat is worth only its intrinsic value. If used as food, it will afford just the amount of nourishment which its tiny bulk contains, and no more; but if it is dropped into the dark womb of the earth, it produces an increase of its own kind. But this involves the experience and change called death. As the natural grain in the soil is subjected to the softening and dissolving action of the elements, so the immortal spirit of man is clothed upon with mortality, and experiences the trying ordeal of earthly ills and sufferings, feeling at last the pangs and gloom of sundering elements and dissolution. By this union of the celestial spirit with the grosser substance of the flesh, the germ of enlargement and increase is begotten. The law of increase is interwoven with man's eternal destiny. All these affinities and ties are governed by laws, which laws are bounded by conditions of rewards and penalties. Moreover, the principle of man's free agency to obey or disobey permeates the whole economy of divine government.

We have seen that no traces of intended punishment are found, either by the energies displayed by physical nature in the government of the world, or in the human ills which are the common lot of all flesh. God's punishments must, therefore, be special visitations upon those who merit them by disobedience to His divine laws; that those penalties cannot be revengeful or unjust, but that they must be adequate to the offense. Their character will be educational, reformatory and atoning. His chastisements are fatherly, righteous and just, and calculated to correct the fault, atone for the crime, and wipe out the stain.

Having treated of the nature of the laws of divine punishment, I will next consider the Scriptural hell, which shall form the subject of another article.

An influence beyond our control lays its strong hand on every deed we do, and weaves its consequences into an iron tissue of necessity.

Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed; and this not incidentally only, but habitually, in virtue of the principle of association.

UTAH NEWS.

(Summarized from Territorial Papers.)

The bicycle is winning its way into favor in Provo.

Work on the Temple at Manti is being prosecuted with great vigor.

The railway shops and works have been removed from Logan to other places, which will prove a severe financial loss to that flourishing little city.

In the Third District Court, William Sullivan, under fifteen years' sentence for murder, was recently adjudged insane, and ordered to be sent to the asylum.

Hon. Joel Grover, for several years Probate Judge of Juab County, and a member of the Council in the last Legislature, died in Nephi on the 13th ult., after an illness of five hours.

The merchants of Salt Lake are importing butter from Illinois, which seems to prove that Utah does not make enough butter, or else that much of it is of too poor a quality for home use.

President Cleveland has recommended to Congress the passage of a bill authorizing a special session of the Utah Legislature, made necessary by the late Governor's veto of the appropriation bill.

A fire occurred at Logan on the morning of the 15th ult., in which the United Order Foundry machine shops were completely destroyed. Loss $6,000. No insurance. The fire originated in a casting flask.

Edward Horrocks, of Ogden, committed suicide on the 15th ult, by hanging himself with a halter strap to a tree in his orchard. The cause of his rash act is supposed to have been despondency, caused by being pressed to meet financial obligations.

The Union Pacific Railroad company have secured a tract of ground at Montpelier, Idaho, on which to erect car shops and other buildings for the Oregon Short Line. This will probably give a great impetus to business in that portion of Bear Lake Valley.

City Marshal Solomon, of Salt Lake, drove a one and a half inch pipe on his premises and at a depth of seventy-one feet struck a stream of pure, cold water, which yields over 60 gallons per minute, and with a hose attached throws water a distance of seventy-five feet.

It is said that one of the grand jurors recently empanneled in the First District Court, at Ogden, when asked if he believed in unlawful cohabitation replied, "No, not if it be with a wife." The answer was quite satisfactory to the government inquisitors and he was accepted.

A number of letters written by the Elders and Saints in England to their friends and relatives in Utah, and which went to the bottom of the ocean with the ill-fated steamer *Oregon*, have been recovered and reached their destination in much better condition than expected.

The reunions and summer outings, which have been so popular of late years with the citizens of Salt Lake, will commence this season with the

annual reunion of the Norwich Conference, on the 15th of June, at Fuller's Hill. Doubtless the small end of the Conference now in England would be glad to attend.

Cache Valley has been remarkably free from the effects of the persecuting crusade from which some other portions of Utah have been suffering so long; but this immunity was recently disturbed by a raid of deputy marshals on the peaceful town of Wellsville, when the usual process of house searching for supposed marital offenders was indulged in with meager results.

After a fair and impartial trial, the English sparrows in Salt Lake City are adjudged to be a most unmitigated nuisance. When they were introduced there a few years ago it was believed that they would prove very beneficial in destroying insect vermin, but they do not, and by driving other small birds away prevent them from doing so. The municipal ordinance for their protection has been repealed, and a war of extermination begun. A firm of jewelers offers a gold medal to the boy who kills the greatest number between the 1st of May and the 1st of October.

Three prisoners lately effected their escape from Salt Lake jail in a most remarkable manner. They were confined in a large cell, and raising one of the flags which formed the floor, they excavated a hole to a depth of five feet slanting towards the foundation. Reaching this, they continued tunneling and came up on the lawn about three feet from the building and five feet higher than the floor of the cell, and escaped. The tunneling—about fifteen feet in all—had apparently been accomplished by the use of a few nails and a tin wash-basin, which had been left in the room.

News has reached Salt Lake City that Brothers C. I. Kempe and A. M. Tenny, who have been for some time prisoners in Detroit, Michigan, through a strained interpretation of the Edmunds law, have met with severe accidents. Brother Kempe's foot was caught in the wood working machinery of the place and almost severed from the limb. The surgeons had not decided whether they would amputate it or try to save it. Brother Tenny had his hand caught in the same machinery and badly mutilated. There is wide spread sympathy for our suffering brethren, who in their unrighteous imprisonment have displayed the patience and fortitude of martyrs.

A letter from President W. T. Stewart, of the New Zealand mission, to Apostle Franklin D. Richards, and published in the *Deseret News*, gives the following interesting statistics relating to that mission, as given in a three days Conference, ending Feb. 8th last. There were in the mission 23 Elders and 2 sisters from Utah. Of the local Priesthood there are 34 Elders, 73 Priests, 43 Teachers and 21 Deacons, also 1,113 members, who, added to the 406 children under eight years of age, make 1,749 as a total number of souls at the last of January, and there have been enough added since to make the number up to 1,800. 375 were baptized and 130 blessed during the last six months; also 30 were excommunicated, and there were 18 deaths against 21 births. During the same period four persons emigrated; two Elders, were released, and five arrived. The Europeans number about the same as before.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 7, 1886.

DECISION OF THE U. S. SUPREME COURT.

THE situation in Utah loses none of its interest as history continues to record passing events upon the scroll of time, and it certainly merits occasional comment. The hand of persecution still rests heavily upon many of our brethren and sisters in their mountain home, and apparently can only be lifted by Him in whose great cause the Saints are required to suffer some temporary inconveniences and afflictions. There is no disposition to magnify these trials beyond their real importance. Upon a few they press with a severity that requires the exercise of great faith, courage and constancy, but upon the great bulk of the Saints in Utah they are comparatively light to those which have formerly been endured both by the Latter-day Saints in their earlier experiences, and by the people of God in other periods of the world's history. But these trials are sufficiently severe to discipline and prepare the Saints for greater ones which await them in the future. The Lord will have a tried people, and as we have covenanted to be His people, we must be prepared to endure the trials.

One of the most important events that has recently transpired, affecting the situation in Utah, is the action of the United States Supreme Court in the Snow appeal case. The decision of this Court had been looked forward to with great interest for several reasons arising from the high standing and character of the appellant, the arbitrary and irregular course pursued in his trial by the prosecution and the judge, and the importance of some issues raised thereby. Apostle Lorenzo Snow, for reasons which he deemed perfectly proper and satisfactory, had lived entirely within the provisions of the Edmunds law, not only in their plainly expressed intent but also according to the authoritative interpretation of the law by Chief Justice Zane in a former case. Yet such was the determination of Judge Powers, who presided at Apostle Snow's trial, to convict a leading "Mormon," that in his charge to the jury he set aside all precedent and wrested the law entirely from its plain and proper construction, and interpreted it in such a way that the jury in accepting his instructions could do nothing else than find Brother Snow guilty of an offense of which all the evidence that had been adduced proved him innocent. If our space had permitted it we would have given our readers a full report of this most extraordinary trial, as we did give the noble address

to the Court given by the venerable and honored Apostle just before sentence was passed upon him. The trial presented such manifest persecution and injustice that an appeal was finally taken to the Supreme Court of the United States, and Brother Snow, in order to secure a hearing before that august tribunal, voluntarily went to prison. The appeal case derived additional interest from the belief that the Supreme Court would define in explicit and certain terms the offense of unlawful cohabitation, concerning which the Utah courts had made such singular and varying decisions as to make it impossible for a "Mormon" to know whether he is living in the law or out of it. A learned Commissioner had even gone so far as to say that a man while living in England could be guilty of unlawful cohabitation with his wife, who, at the same time, was living in America. Another point it was expected the Supreme Court would decide was as to the lawfulness of the practice termed "segregation," by which the Utah judges claim that in the cases of unlawful cohabitation, and for which the Edmunds law prescribes imprisonment for not more than six months and a fine not exceeding three hundred dollars, indictments can be found against a man for every day or other distinct interval of time since the enactment of the law. Thus under this ruling a man can be sentenced to several hundred years' imprisonment and fined hundreds of thousands of dollars for an offense which the Edmunds law only essays to punish as a simple misdemeanor. This "segregation" scheme was applied to Brother Snow sufficiently to increase his imprisonment from six to eighteen months, and his fine from 300 to 900 dollars.

As the trial of the appeal case progressed before the Supreme Court, it was evident that the judges were not in accord with the persecutive and outrageous course pursued by the Utah courts, and it was expected that some check would be put upon their tyranny. But this expectation has not been realized. The Supreme Court, after hearing all the preceding points fully discussed, instead of deciding upon their merits, dismissed the entire case, as they alleged, for want of jurisdiction. The effect of this decision is to deliver alleged infractors of the Edmunds law over to the tender mercies of the unscrupulous and wicked Utah judges, who in public and private have expressed their hostility and hatred to our religion and people, and will do all they can to afflict us. The reasons given by the Supreme Court for their unexpected decision are purely technical, and set aside its former judgment in the case of Angus M. Cannon, when it issued a mandate to do what it now says it has no authority to do, viz: to grant an appeal from the Utah courts in cases of unlawful cohabitation.

It is very evident that the Supreme Court has taken this action to avoid an unpleasant alternative and the performance of a disagreeable duty. The judges probably found that they could not, with the least show of justice, sustain the Utah Courts in their unlawful mothods, and to have decided against them and in favor of the unpopular "Mormons" would have brought themselves in opposition to the popular prejudices of the nation, which are so strongly against us just now. Hence they made a decision, which in connection with the comments they made and the questions they asked during the hearing of the appeal, and which plainly showed the way their judgment

leaned, is but another form of the sentiment expressed many years ago by a President of the United States to some of our brethren who had appealed to him for justice against Missouri mobocracy: "Gentlemen, your cause is just, but I can do nothing for you."

We are sorry that so powerful a tribunal as the United States Supreme Court could not see its way clearly to do an act of justice to an oppressed and patient people. The action it has taken will very much strengthen and encourage our persecutors. They will think there is no redress nor justice for "Mormons," and will render still more unpleasant the condition of our brethren and sisters who come within the power of their wicked rule. But our sorrow is more for the nation that allows and sanctions such acts of injustice and persecution than for ourselves, more for the persecutors than the persecuted. We have not yet exhausted our right of appeal. There is a higher tribunal even than the United States Supreme Court. The Divine Judge who presides over the real court of last resort will never, for want of jurisdiction, turn away the humblest appellant for justice and right. To our Heavenly Father we can safely confide our cause though every earthly tribunal fail us. The only condition necessary for us to secure His favor and protection is that we deserve it by our faithful devotion and service.

G. O.

ELDER LAMBERT SPEAKS FOR HIMSELF.

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It is a common rule in the courts of civilized nations, before sentence is passed upon a prisoner, to ask him if he has anything to say. In Utah this custom has been followed by the judges who have been sentencing our brethren to pains and penalties for the alleged offense of living with, and acknowledging their wives, and refusing to cast them off like many of our persecutors do their mistresses. Our brethren often accept this invitation in a similar spirit to that which actuated Paul when he was allowed by king Agrippa to speak for himself touching the things whereof he was accused of the Jews, but unlike Paul they know beforehand that nothing they can say, compatible with honor, will move their obdurate judges or lessen the punishment previously determined upon. By the recent decision of the Supreme Court they have not even Paul's privilege of appealing to Cæsar, that is if the said Court may be called by that imperial title. Our modern Cæsar has no jurisdiction when the liberties and property of Latter-day Saints are in question.

We notice that this privilege of speaking for themselves is being more grudgingly given to our brethren of late, and they are subject to illnatured and peevish interruption from the judge, although what they say may be quite relevant to the matter in question. The notorious Judge Jeffreys, whose name has become a synonym for judicial cruelty and injustice, used to manifest a similar impatience, and subject his prisoners to like interruption when they said anything in their own defense. It is a peculiarity of tyrannical judges of all times. The trouble is our brethren on such occasions have given expression to some unpleasant truths which has roused the

ire of their judges, and made them impatient of the plainness of speech adopted by their conscientious prisoners.

Among those who have recently had the opportunity of speaking for themselves before a Utah judge, impatiently waiting to inflict the extreme penalty of an unrighteous law, was Elder George C. Lambert, our predecessor as assistant editor of the STAR, and who, since his return home from his mission to this country, has been upon the editorial staff of the *Deseret News*. Brother George proved equal to the occasion, and gave expression to sentiments which we reproduce as fairly illustrative of the spirit animating our brethren who prefer imprisonment to dishonor. While making the following statement he was frequently interrupted by Judge Zane.

"With your honor's permission I would like to say a few words before receiving the judgment of the court.

For the first time in my life I stand convicted of an offense. Never before have I even been accused of any breach of law or order.

I have been convicted of unlawful cohabitation with my wives. I congratulate myself that my offense is not more heinous—that no such charge can be sustained against me as was some time since preferred against the man who arrested me, and who still retains his liberty—that of indulging in illicit intercourse *outside of the marriage relation*. I would far rather go to prison or even suffer death than be thus guilty. Nor am I an exception in this respect, for such is generally the case among the Latter-day Saints. Their religion enjoins the strictest chastity, and they are taught to defend virtue with their lives.

According to a certain high judicial opinion the common offense of the Latter-day Saints consists in great part if not chiefly in flaunting their polygamous opportunities or relationship in the face of the world. Of this I am not guilty. I have lived a very quiet, unobtrusive life. The Prosecuting Attorney, Mr. Dickson, was for many months one of my nearest neighbors, and his assistant, Mr. Varian, has lived within a few rods of my home for a much longer period; yet I venture to say their moral sensibility was never shocked by anything I ever said or did; in fact, I doubt whether they ever knew anything about my domestic relations until an apostate neighbor informed upon me quite recently.

You may not regard it as any palliation of my offense, but I may say that, although I would much prefer to retain my liberty and be able to labor for the support of my family, I have never sought to evade this issue. I have met it squarely, and when wanted for trial offered the testimony upon which I was convicted.

And now, your honor, I stand here to receive my sentence, with only this to add: In marrying two wives I believed I was obeying a divine requirement. No appeal has been made to my reason to convince me that I am in error, and force is not likely to do so. I have never deceived nor illtreated my wives, and they have never complained of their lot. In marrying them and treating them as honorable wives I am not conscious of having injured any one, and yet for this I am convicted. Though my life has not been perfect, I can say as Paul said when before his accusers: 'I have lived in all good conscience before God until this day.' And in the language of another apostle I may add: 'Whether it be right in the sight of God to hearken unto man more than unto Him, judge ye!'"

Elder Henry W. Naisbitt, also well known to our readers as a former assistant editor of the STAR, had the opportunity of speaking the same day, in the same court, under similar circumstances, and was equally fearless in expressing his sentiments of fidelity to his family and religion. G. O.

GOVERNOR WEST VISITS OUR BRETHREN IN PRISON.

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An interesting event of recent occurrence was the visit of the new governor of Utah, Mr. West, accompanied by a few friends, to the penitentiary near Salt Lake City, in which a number of our brethren are imprisoned for conscience sake. It was for the purpose of interviewing them that the visit was made. Governor West, no doubt with a very good intention, proposed to the brethren that if they would promise to obey the law as interpreted by the courts, he would plead with the President of the United States for their full pardon, and which there is not the slightest doubt he would obtain. Of course it is impossible for our brethren to accept any such terms, and maintain their self-respect and their integrity to their religion and their families. The law they are required to obey is one that is specially framed to destroy a principle of their religion. It is not even pretended by those who administer it that it is in the interests of morality. As construed by the courts it has no application to the adulterer, the seducer of women or the frequenter of houses of ill fame. It is purely and simply designed to break up plural families, to compel men to forsake and utterly cast off their wives to whom they are bound by sacred and eternal covenants. Whatever the world may think of those relationships a Latter-day Saint is bound to his plural wives by a covenant stronger and more enduring than that which binds the husband, outside of our Church, to his one and only wife. The covenant of the latter is merely until death do them part, that of the former is eternal. The difference between the two covenants is thus partly illustrated by the difference between eternity and the few years of life we have here upon earth. The difference is still further seen in the religious solemnity with which the Latter-day Saints regard the ordinance of marriage, in striking contrast to the half secular and half religious view taken of it by many people at the present day. We know that God has revealed the principle of eternal and plural marriage, and it is an essential principle of our religion. These considerations, with many others, prevent our brethren entertaining for a moment the idea of breaking their holy covenants and renouncing their family associations for the sake of pleasing their fellow men and obeying an arbitrary and unconstitutional law. The examples set us by holy men of God in all ages of the world forbid us purchasing the good will of the world by such a sacrifice of principle and integrity. Therefore, with all due respect to Governor West and his good intentions, our brethren can not accept his offer. Better suffer not only imprisonment but death, than sacrifice our religious convictions, for life to us without our religion would be worthless.

G. O.

President Brigham Young.—Last Tuesday was the anniversary of President Brigham Young's birthday. He was born June 1st, 1801, in Whitingham, Windham County, Vermont, and died August 29th, 1877, at his residence in Salt Lake City. The history and memory of this great and good man are too vivid in the minds of the Latter-day Saints to need extended comment at this time. With the Prophet Joseph Smith, and the other Elders of this Dispensation who have gone behind the vail, he is laboring now with a

devotion that can never tire in the great work of human redemption to which he gave the best and most years of a long, active and earnest life on earth. It has been said of him, "Like all great men, he had bitter enemies. No man was more vilified, misrepresented and falsely accused than Brigham Young. His life was frequently sought. The halter and the knife of the assassin were often prepared to shed his heart's blood, and plots were illegally laid by the emissaries of the law to rob, imprison and destroy him. But the hand of the Lord delivered him on every occasion, and the calmness and serenity with which he invariably looked upon calumny and persecution, stamped him as one of the largest minded men of the century."

RELEASES.—President L. John Nuttall, Jun., of the Liverpool Conference, and Elder Heber S. Goddard, of the Welsh Conference, are released to return home with the company sailing from Liverpool on the 26th inst.

TO GLASS-BLOWERS.—A limited number of experienced glass-blowers, who are members of the Church, are needed in Salt Lake Glass Works. They will be assisted in their emigration if they need it. Apply to this Office.

ABSTRACT OF CORRESPONDENCE.

SHEFFIELD.—President T. E. Ricks, in a letter dated June 1, 1886, thus writes concerning the labors of the Elders in the Sheffield Conference.

"There will be about ten of the Saints go from here on the next ship. I attended two meetings last Sunday and Priesthood meeting last night with the Tupton Branch. The Saints are feeling well. The brethren were to do some baptizing after I left. We have advertised a meeting to be held at Whilington, near Chesterfield, next Sunday; there will be a number of the Elders in attendance. There is more of a spirit of enquiry here than there has been for some time. The brethren in the Tupton and Chesterfield Branches are very short of work; some of them out entirely and none of them are working more than two or three days a week. This makes it very bad for them, as they are very poor. Brothers Collett and Nichols held a meeting last Sunday afternoon at Hailand Common. A Mr. Faren sent the bellman around to notify the people, and when the time for the meeting came about 500 people assembled. The brethren talked about two hours and had good liberty and attention, and at the close of the meeting the people were very eager for tracts. They distributed all that they had, and appointed another meeting for last night. In the evening they held a meeting at the house of Sister Elliot and had a crowded house and a good spirit prevailed, and I think there will be a good work done in that part of the Conference. We have a number of applications for baptism that we shall attend to soon. The health of the Elders is good and they are laboring with all their might to try and do something. They will all be in next Thursday, as we hold council and fast meetings on the first Thursday of every month."

What it is our duty to do we must do, because it is right, not because any one can demand it of us.

THE THREE WITNESSES TO THE BOOK OF MORMON.

NO. II.

In the year 1870, I was called to perform a mission to the United States, and in the course of my journey I called at Kirtland, Ohio, to see the Temple, this being the first one built by the Latter-day Saints. It was at this time that I met Martin Harris again, after a lapse of thirty-six years. It was customary for him to avail himself of every opportunity to bear testimony to all strangers, and those visiting Kirtland and the Temple, believing it to be his special duty to do so, as he had been commanded by the angel of the Lord. It certainly was a great pleasure to me to find him still constant in his testimony, and in my heart I felt to pity him in his declining years, in his future prospects and hopes, and I felt to admonish him to the renewal of his duties and more advanced privileges of gathering to Zion and receiving his endowments and blessings. He seemed impressed, and said whatever befell him he knew that Joseph was a Prophet, for he had not only proved it from the Bible but that he had stood with him in the presence of an angel, and he also knew that the Twelve Apostles were chosen of God. A Mr. Bond who held the keys of the Temple, gave me a pressing invitation to preach in it, feeling, he said, inspired with the testimony borne to Martin Harris. My reply was that at some future time I would endeavor to comply with his request. In 1871, after my return home to Utah, I was divinely impressed to write to Martin Harris, and his reply was very favorable, he being inspired and impressed that it was his duty to gather up with the Saints, and become identified with the advanced work of God. The letter met the approval of President Young, and a subscription was taken up, in which many participated, a list of whom I still retain. When about sufficient was subscribed it was presented to President Young, who endorsed it with $25, and I proceeded to New York, procured tickets, visited the hill Cumorah, and called for my charge at Kirtland, Ohio, finding Martin Harris anxiously waiting. He related a little incident that occurred as he went to bid adieu to some old friends previous to his departure. His way led him through a woodland field, in which he lost his way. Wandering about, he became bewildered, and came in contact with briars and blackberry vines, his clothes were torn into tatters, and his skin lacerated and bleeding. He laid down under a tree in despair, with little hope of recovery. It was about midnight, when he was aroused, and called upon the Lord and received strength; and about one o'clock, a. m., he found his friends. When he related this circumstance he said the devil desired to prevent him from going to Zion.

The following day, Sunday, after my arrival in Kirtland, the Temple was opened to me with permission to preach in it, and a vote was taken for a second meeting in the afternoon, which was well attended. At our hotel in Chicago, where we laid over one day, Martin bore his testimony to several crowds gathered around to see "the man who had seen an angel." All seemed astonished to hear him relate the vision with a force and will hard to gainsay.

On our arrival at Des Moines, the capital of Iowa, where there was a Branch of the Church presided over by J. M. Ballinger, we rested a few days, and a new suit of clothes very much helped the feelings and appearance of the old gentleman. I took him to the leading newspaper office of the capital, and after being questioned, Martin bore his testimony to the editor and others, which was published with very favorable notice of the remarkable man who claimed to have stood in the presence of an angel in this our day. It was remarked that he was bright and smart for one of his years (about eighty). Martin also bore his testimony at a meeting, the audience listening to him with marked attention. The following day we baptized a Mrs. Fifield, in the Des Moines river, and proceeded on our journey to Salt Lake City, where Martin Harris bore

his testimony in the Tabernacle to a densely crowded house, and was listened to with almost breathless silence. Here again I was witness once more to the faithful, earnest testimony of his standing in the presence of the angel, hearing his voice and seeing the plates, &c. He accompanied me to several other meetings, and every time he was unequivocating in his firmness and testimony. Many interesting incidents were related by Martin on our journey, one of which I will relate. He said that on one occasion several of his old acquaintances made an effort to get him tipsy by treating him to some wine. When they thought he was in a good mood for talk, they put the question very carefully to him: "Well, now, Martin, we want you to be frank and candid with us in regard to this story of your seeing an angel and the golden plates of the Book of Mormon that are so much talked about. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now Martin, do you really believe that you did see an angel when you were awake?" No, said Martin, I do not believe it. The anticipation of the delighted crowd at this exclamation may be imagined. But soon a different feeling prevailed when Martin Harris, true to his trust, said, "Gentlemen, what I have said is true, from the fact that my belief is swallowed up in knowledge; for I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of the angel, and it was in the brightness of day." Martin Harris related this circumstance to me substantially as I give it, adding that, although he drank wine with them as friends, he always believed in temperance and sobriety.

While on our journey, and more particularly at the Des Moines river, at the baptism of the woman spoken of, I took occasion to teach Brother Martin the necessity of his being rebaptized. At first he did not seem to agree with the idea, but I referred him to the scriptural words, "repent and do the first works having lost the first love," &c. (See Rev., 2nd chap.). Finally, he said if it was right, the Lord would manifest it to him by His spirit, and He did do so, for Martin, soon after his arrival in Salt Lake City, came to my house and said the spirit of the Lord had made it manifest to him, not only for himself personally, but also that he should be baptized for his dead, for he had seen his father seeking his aid. He saw his father at the foot of a ladder, striving to get up to him, and he went down to him taking him by the hand and helped him up. The baptismal font was prepared, and by arrangement I led Martin Harris down into the water and rebaptized him. Five of the Apostles were present, viz., John Taylor, Wilford Woodruff, Orson Pratt, Geo. A. Smith, and Joseph F. Smith, also J. D. T. McAllister, and others. After baptism, Orson Pratt confirmed him, being joined with the rest of the brethren, by the laying on of hands; after which he was baptized for some of his dead friends, and to add to the interest of the occasion, Martin's sister also was baptized for their female friends. The occasion was one which interested all present, and reminded us of Christ's parable of the lost sheep (Luke xv), "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." I wish to add that Brother Harris having been away from the Church so many years did not understand more than the first principles taught in the infantile days of the Church, which accounts for his not being posted in the doctrine of the Gospel being preached to the spirits who are departed, which was afterwards taught by Joseph Smith the Prophet, who, being instructed by inspiration, brought to light many things taught by Jesus and His disciples, and which are plainly laid down in the Bible. Who of us were able to understand the saying recorded in 1st Peter, iii c. that "Christ was put to death in the flesh, but quickened by the spirit: by which also he went and preached